

VERMONT TELEGRAPH.

ORSON S. MURRAY, EDITOR AND PUBLISHER.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."

EPHRAIM MAXHAM, PRINTER.

VOLUME VIII.

BRANDON, THURSDAY, APRIL 21, 1836.

NUMBER 30.

TERMS OF THE TELEGRAPH.

The Vermont Telegraph is published weekly at \$2 a year, payable within four months, or \$2.50 at the end of the year.

To subscribers out of the State, residing more than 100 miles from this office, the paper will be sent for \$1.75.

To companies, at whatever distance, who receive 12 or more copies in one bundle, and pay in advance, \$1.50 each.

Agents, who procure and pay for six subscribers, are entitled to the seventh copy gratis.

In making communications of new subscribers and remittances, the Agents will be particular in giving the names and residences of subscribers, and the amount to be credited to each.

All Baptist ministers, in good standing in the churches throughout the United States, are authorized to act as agents for this paper.

For all communications must be post paid, except such as add to our list of subscribers one or more names.

Papers will not be discontinued until all arrearages are paid, except at the discretion of the publisher.

From the New-York Evangelist.
FINNEY'S LECTURES ON CHRISTIAN DUTY.

LECTURE X.

Concluded.

REMARKS.

1. The real state of a man's heart is often more manifested in smaller matters than in business of greater moment.

Men are often deceived here, and think their being honest in greater things will go to prove their honesty of heart, notwithstanding their knavishness in smaller things, and so they are sure to be on their guard in great things, while they are careless of little matters, and so act out their true character. They overlook the fact, that all their honesty in larger matters springs from a wrong principle, from a desire to appear honest, and not from a determination to be honest. They overlook their own petty frauds because they guard their more public manifestations of character, and then take it for granted that they are honest, while they are nothing but rascals at heart. The man who will take advantage in little things, where he is not watched, is not actuated by principle. If you want to know your real character, watch your hearts and see how your principles develop themselves in little things.

For instance, suppose you are an eye-servant. You are employed in the service of another, and you do not mind being idle at times, for a short time, in the absence of your employer. Or you slight your work when not under the eye of your employer, as you would not if he were present. The man who will do this is totally dishonest, and not to be trusted in any thing, and very likely would take money from his employer's pocket book if it were not for the fear of detection, or some other equally selfish motive. Such a person is not to be trusted at all, except in circumstances where it is his interest to be honest.

Mechanics that slight their work when it will not be seen or known by their employer, are rotten at heart, and not to be trusted in all, any farther than you can make it for their interest to be honest.

Persons who will knowingly misstate facts in conversation, would bear false witness in court under oath, if favored with opportunity and impunity. They never tell the truth at all because it is truth, or from the love of truth. Let no such men be trusted.

Those who are unchaste in conversation would be unchaste in conduct, if they had opportunity and impunity. Spurn the man or woman who will be impure in speech, even among their own sex, they have no principle at all, and are not to be trusted on the ground of their principles. If persons are chaste from principle, they will no more indulge in unclean conversation than in unclean actions. They will abhor even the garment spotted with the flesh.

2. The individual who will indulge in any one sin, does not abstain from any sin because it is sin.

If he hated sin, and was opposed to sin because it is sin, he would no more indulge in one sin than another. If a person goes to pick and choose among sins, avoiding some, and practicing others, it is certain that it is not because he regards the authority of God, or hates sin, that he abstains from any sin whatever.

3. Those individuals who will not abstain from all intoxicating drinks for the purpose of promoting temperance, never gave up ardent spirits for the sake of promoting temperance.

It is manifest that they gave up ardent spirits from some other consideration than a regard to the temperance cause. If that had been their object, they would give up alcohol in all its forms, and when they find that there is alcohol in wine and beer and cider, they would give them up of course. Why not?

4. The man who, for the sake of gain, will sell rum, or intoxicating drinks, to his neighbor, and put a cup to his neighbor's mouth, and would thus consent to ruin his soul and body, would consent to sell his neighbor into slavery to promote his own selfish interests, if he could do it with impunity. And if he did not rob and murder him for the sake of his money, it certainly would not be because the love of God or of man restrained him. If the love of self is so strong, that he will con-

sent to do his neighbor the direct injury of selling him ardent spirits, nothing but selfishness under some other form, prevailing over the love of money, could prevent his selling men into slavery, robbing, or murdering them, to get their money. He might love his own reputation; he might fear the penalty of human law; he might fear the destruction of his own soul, so much as to restrain him from these acts of outrage and violence. But certainly it could not be the principle of love to God or man that would restrain him.

5. The individual who will enslave his fellow men for his own selfish objects, would enslave others, any or all, if his interest demanded, and if he had the same opportunity.

If a man will appropriate the rights of one, he would appropriate the rights of all men, if he could do it with impunity. The individual who will deprive a black man of his liberty, and enslave him, would make no scruple to enslave a white man, if circumstances were equally favorable. The man who contends that the black laborer of the south ought to be held in slavery, if he dared would contend to have the white laborers of the north enslaved, and would urge the same kind of arguments, that the peace and order of society requires it, and laborers are so much better off when they have a master to take care of them. The famous Bible argument too, is as good in favor of white slaves as blacks, if you only had the power to carry it out. The man who holds his fellow man as property, would take his fellow man as property, if he could with impunity. The principle is the same in all. It is not principle that keeps men who hold slaves from kidnapping on the coast of Africa, or from making war to enslave the free laborers of the north.

6. The man that will not practice self-denial in little things to promote religion, would not endure persecution for the sake of promoting religion.

Those who will not deny their appetites would not endure the scourge and the stake. Perhaps if persecution were to arise, some might endure it for the sake of the applause it would bring, or to show their spirit, and to face opposition. There is a natural spirit of obstinacy, which is often roused by opposition, that would go to the stake rather than yield a point. But it is easily seen, that it is not true love to the cause which prompts a man to endure self-denial in little things for the sake of the cause.

7. Little circumstances often discover the state of the heart. The individual that we find delinquent in small matters, we of course infer would be much more so in larger affairs, if circumstances were equally favorable.

Where you find persons wearing little ornaments, from vanity, set them down as rotten at heart. If they could, they would go all lengths in display, if they were not restrained by some other considerations than a regard to the authority of God and the honor of religion. You may see this every day in the streets. Men walking with their cloaks very carefully thrown over their shoulders so as to show the velvet, and women with their feathers tossing in the air—it is astonishing how many ways there are in which these little things show their pride and rottenness of heart.

You say these are little things. I know they are little things, and because they are little things, I mention them. It is because they are little things, that they show the character so clearly. If their pride was not deeply rooted, they would not show it in little things. If a man had it put in his power to live in a palace, with every thing corresponding, it would be no wonder if he should give way to the temptation. But when his vanity shows itself in little things, he gives full evidence that he has possession of his soul.

How important it is for you to see this, and to keep a watch over these little things, so as to see what you are, and to know your characters, as they appear in the sight of God.

How important to cultivate the strictest integrity, such as will carry itself out in small things as well as in large. There is something so beautiful, when you see an individual acting in little things with the same careful and conscientious uprightness as in matters of the greatest moment. Until professors of religion will cultivate this universal honesty, they will always be a reproach to religion.

Oh, how much would be gained, if professors of religion would evince that entire purity and honesty on all occasions and to all persons, and do what is just right, so as to commend religion to the ungodly. How often do sinners fix their eye on some petty delinquencies of professors of religion, and look with amazement at such things in persons who profess the fear of God. What an everlasting reproach to religion, that so many of its professors are guilty of these little, mean, paltry knaveries. The wicked have cause enough to see, that such professors cannot have any principle of honesty, and that such religion as they exhibit is good for nothing, and is not worth having.

Of what use is it for that woman to talk to her impenitent servant about religion, when her servant knows that she will not hesitate to overreach and screw down and cheat in petty things? Or for that merchant to talk to his clerks, who know that he however honorable he may be in his great-

er and more public transactions, he is mean and knavish in little things? It is worse than useless.

From Abbott's Magazine.
PLAN FOR MINISTERS' LIBRARIES.

The Fact, the Cause, the Remedy.

1. *The Fact.* Ministers generally make but little improvement in their manner of preaching, after they are settled.—They preach nearly as able and effectual sermons the first six months of their ministry, as they do after twenty years' experience. From the time they enter the Academy, until they leave the Theological seminary, they are making rapid intellectual acquisitions; every month witnesses the enlargement of their mental powers, and the increasing vigor of their faculties. But the moment they are settled, their mental growth nearly ceases. For a few months they rely upon the intellectual resources they have already acquired, and then pass the remainder of their lives oppressed with the consciousness that they are making comparatively slow advances in knowledge. As the novelty of their first ministry wears off, and the ardor of their youthful energy abates, they have but little increasing mental power to supply the loss, and the services of the pulpit often become dull, prosaic and repetitious. Now and then a mind of native originating power, or one placed under peculiar influences, rises above this intellectual level. But it is a fact unquestioned by the observing, that these form the exceptions, and that the great mass of Christian ministers seldom make great advances in mind or eloquence after the age of thirty years.

2. *The Cause.* Most clergymen, when they enter the ministry, are either in debt for their education or without any remaining property. They commence with small salaries, which barely enable them to meet their current expenses. Food and clothing they must have. They must, to the extent of their ability, contribute to the benevolent enterprises of the day.—And they can hardly find a dollar which can be spared for the purchase of books.

Here is a young man in the Theological Seminary. He has access to a large and valuable library, and the rapid advances he makes in knowledge show how richly he improves this inestimable privilege.—He has barely money enough to meet his expenses, or, more probably, is involving himself in debt to obtain his education.—Of course he can buy no books. He leaves the seminary and is settled in some country parish, with a salary of five or six hundred dollars. With the most rigid economy, he struggles through serious pecuniary embarrassments, vainly hoping each year that the next year he will be able to lay by a little sum to replenish his library. There is no library in the vicinity to which he can have access. He has a few books in his study which to him are old and valueless.

He does what he can with these, and toils to increase his knowledge and strengthen his mental powers, by occasionally borrowing a book of a brother minister, and discussing with his brethren in the association important theological questions. He has perhaps access to one or two periodical publications. These constitute his only means of mental improvement. And were it not that with these he is unusually diligent, he would not be able to meet, as he does, the weekly call upon his intellectual resources. Still he feels that he is laboring at an immense disadvantage. He knows that his progress must be painful and slow unless he can enjoy better facilities. He mourns and weeps even, to find that his mind is thus unavoidably retarded by these unpropitious circumstances. Thus he lives, and thus he dies.

This is the history of hundreds of the clergy of New England. Many minds of most brilliant native powers thus wilt and decay. Some one says, "I wish our minister studied a little more." Studied more! How can he? What has he to study? As well may the carpenter work without tools, as the student make progress without books. As well may the merchant do business without capital or credit, as the student, make rapid intellectual acquisitions without access to the operations of other minds.

When a clergyman enters his study and sees but a score of common-place books, upon his shelves, and thinks that throughout Europe and America, minds of the highest cultivation and vigor are pouring out their treasures, and all those treasures inaccessible to him, is it strange that he feels discouraged, that with a sad and sickened heart he leaves his study, dreading to enter it again. Though N. England has undoubtedly as learned and efficient a body of clergymen, as any equal portion of the world, it is a melancholy fact that great multitudes of the clergymen of our country are cut off from nearly all efficient means of intellectual improvement. They feebly live upon their past acquisitions, and expend the energies of their minds of strong native power in unavailing regrets that the means of high mental culture are not within their reach.

Clergymen stulted in the city or in its immediate vicinity, generally having a more liberal support, and having access to the libraries of public institutions, and the private libraries of wealthy gentlemen,

have in a good degree before them the means of improvement. And to these circumstances are to be ascribed the advances they are frequently seen to make. The churches of New England are filled with men of native vigor of mind—men whose sermons would, year after year, be improving in depth of thought and impressiveness of persuasion, if they had but the means of acquiring knowledge. But as it is, with the obstructions which are thrown in the teacher's way, the progress of the church is retarded.

3. *The Remedy.* Let a minister's library be established in every society, to be the property of the church, but for the exclusive use of the minister, to descend from him to his successors. This library should be composed of books not for popular reading, but to aid the minister in his studies. Such books are expensive. The Theological student has access to them in the Seminary, but cannot afford to purchase them for himself. The studious minister needs the works of learned commentators, Greek and Hebrew Lexicons, Dictionaries of the Bible, the most important systems of divinity, the works of the leading philosophers and statesmen and poets of the world. A few hundred dollars expended by a church in this way, will be the means of blessing to the church in all coming time. It can hardly be conceived what a comfort and refreshment it is to a minister's mind to find a library at his hand.

There is hardly any way in which each society in the land, could now spend a few hundred dollars more profitably, for the cause of Christ, than in establishing such a library. If a society is poor, let it set apart a small sum each year for the purchase of these literary tools for their pastor, and they will soon see in the strength and finish of his sermons, that the expenditure is not in vain. When the minister dies, or leaves, the library falls into the hands of his successor, and thus its influence is perpetuated to the society. There are many conveniences a society had better forego, than this. For with an able minister the church will go on and prosper, but without a pastor well furnished for his work, all other means are comparatively useless.

There are a few churches which have already adopted this plan, and it is very desirable that the plan should be nearly universal. There are but a few congregations who have not the intelligence to see the expediency of such an arrangement, and the liberality requisite to carry it into execution. Let a brief statement be read from the pulpit, by the pastor, and a subscription paper circulated through the parish, and a substantial foundation for such a library would at once be formed. A small sum then each year, would add the valuable yearly publications.

The writer of this, during many years, experienced the advantages of such a library, and knowing how great these advantages are, he earnestly hopes the plan may be generally adopted.

From the Vermont Watchman.
DEFENCE OF THE METHODISTS.

Messrs. WALTON.—In the 27th number of the Watchman two articles were published, taken from the "Methodist Protestant," which, together with some editorial remarks, are calculated to give your readers a wrong impression respecting the cause of the decrease in the Methodist Episcopal Church.

With regard to the editorial remarks I have nothing to say, only that the division of which you speak does not exist in the Methodist Episcopal Church. The "Protestant Methodists," being entirely a distinct body, have no more connection with the Methodist Episcopal Church than the Presbyterians, or Congregationalists. You will therefore readily perceive that our church is not "divided against itself," in such a sense as your readers might naturally suppose from your remarks; and that therefore the division of which you speak has not been the cause of the present declension.

Neither does it appear to me at all probable that the cause of this declension is to be found, as intimated by the "Methodist Protestant," either in the official process against the ministers and members of our church nine years ago, or our treatment of the "Methodist Protestant Church" at the present time.

How far our Church has been to blame in this, I am unable to say, nor do I suppose that you wish to open your columns for the discussion of this subject. One thing, however is certain, even if we have been to blame, as the "Methodist Protestant" supposes, yet this is far from being our greatest sin; indeed, it dwindles into insignificance and is hardly worth mentioning, when compared to that sin which we, with the "Protestant Methodists" and nearly every denomination in the nation, have been guilty of. And as we have each a beam in our own eye, I leave it with the editor of the "Methodist Protestant" to say whether he thinks that either of us shall be likely to succeed in plucking the mote out of his brother's eye.

The sin to which I allude, and for which I conceive that God is now visiting his judgment, by diminishing our numbers, and in other ways not to be misunderstood, is the sin of enslaving our fellow men, and thereby converting them into mere goods and chattels.

The Methodist Episcopal Church is now throwing and has for years past thrown her mighty influence in favor of slavery; and during the past year she has even joined hand with the wicked to hedge up the way of those who have, in the name of their divine master, at a great sacrifice of property and at the risk of their lives, been pleading the cause of the oppressed. Things have now come to a crisis. God seems to say to the church thus far has thou come, but thou shalt go no farther. We have therefore come to a stand; and we need look for no more prosperity until we repent of our sin, let the oppressed go free and break every yoke.

That your readers may know that I am not alone in these views, I will insert an article from the St. Louis Chronicle, the editor of which, living as he does in the midst of slavery and of Methodism too, must certainly be well qualified to judge.

"Is there not a Cause?"—The Western Christian Advocate, after stating the fact that there has been a decrease in the number of Methodists in the United States, during the past year, proceeds to state what, in his opinion, may be some of the causes of this unusual and unhappy result.

"In our opinion, the 'Advocate' has overlooked the chief difficulty in the way of the prosperity, not only of the Methodist, but of every other section of the Protestant Church in this country, and that is the course which they take in reference to slavery. We look for no more prosperity, no more revivals, no more glorious outpourings of the spirit of God, until this Achan is removed from the Christian Camp.

"Let the next General Conference of the Methodist Episcopal Church take the right stand on this subject. Let them come out boldly, and bear the same testimony on this subject that John Wesley did, and the captivity of the church will soon be turned. What though it should be at the expense of much persecution, and at the loss of even one half of their numbers? What are these in comparison with the returning favor of Heaven? And how soon would all losses, however great, be filled up as Job's were?"

"The next General Conference of the Methodist Episcopal Church, or the next General Assembly of the Presbyterian Church, have either of them in its power, and much more both, to strike a blow which shall reach the conscience of every slave holder in this nation, and never cease to disquiet him until he lets go his iniquitous hold upon his fellow creatures. But will they do it? Let us hope so."

I have only to say, for the encouragement of our friends, that although there has been a decrease in the connexion at large, yet in this and the New England Conference, the only two Conferences where the principles of immediate emancipation have been predominant, the increase of members has been the same as usual.

GEORGE PUTNAM.
Barre, March 25, 1836.

From the New-England Spectator.
HEATHEN FEMALES—LICENTIOUSNESS.

Such, in general, is the situation of man while destitute of the gospel. But I wish to dwell more particularly on the condition and character of females—for on them rests most heavily the awful denunciation of God in the garden—"Unto the woman, he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee." This sentence of condemnation seems to be peculiar to the female sex, and one which, so long as human nature remains unchanged, cannot be fully repealed. But does it hence follow that nothing is to be done to mitigate it? The individual who would reason thus, is not worthy the name of man. Who can look at her condition and remain unmoved?

The sacred books of Hindostan assert, that "in every stage of life, woman is created to obey. At first, she yields obedience to her father and mother. When married, she submits to her husband. In old age, she must be ruled by her children. She is required to call her husband, my lord—to keep her eye on him when present, and be ready to obey his commands; to laugh when he laughs, and weep when he weeps. She must likewise refrain from eating till he is satisfied; to fast if he fast, and abstain from whatever food he dislikes. He, on the contrary, calls her, my servant, my dog, and chastises her whenever he pleases."

A native of Ceylon remarked to a missionary who was urging the importance of female education, and their danger of being lost, "They do not know how to go to heaven, but they know how to go to hell, and let them go."

In Greenland, it is customary to bury aged females alive. An Indian mother, in South America, being reproved by a missionary for destroying her female infants, replied with tears, "I would to God, father, I would to God, that my mother had by my death prevented the distresses I endure, and have yet to endure, as long as I live. Consider, father, our deplorable condition. Our husbands go out to hunt, and trouble themselves no farther. We are dragged about with one infant at the breast, and another in a basket."

They get drunk, and in their drunkenness beat us, draw us by the hair of the head, and tread us under foot. And what have we to comfort us for slavery that has no end? A young wife is brought in upon us, who is permitted to abuse us and our children, because we are no longer regarded. Can human nature endure such tyranny? What kindness can we show to our female children, equal to that of relieving them from such oppression, more bitter, a thousand times, than death?"

They have no voice in the selection of a partner for life. Nor is this all—they are often forced to surrender to rivals, those attentions which, by the laws of Christian countries, are guaranteed to one wife. But as my mind cannot conceive, nor my pen trace the evils of polygamy and unceremonious divorce, I forbear to enlarge. I will only add, the lives of females are esteemed as "little worth," and are often taken to gratify the evil passions of their husbands. A king of the Sandwich Islands, some years since, murdered one of his wives in the house of a missionary.

Thus degraded, enslaved, secluded from society, and denied the means of mental and moral improvement, how natural that we expect to find them sunk in pollution and guilt. They are represented as being "Superstitious, murderers—adulterers—without natural affection." A Brahmin, who would be fearful from disparaging his country, affirmed, that he did not believe there could be found, in the large cities of Bengal, a single female who had not violated the laws of chastity. To the Hindus, the chastity of European females, mingling as they do in society, is a matter of astonishment, while their wives, though continually secluded, watched, and veiled, are notoriously corrupt. One of their females seeing an European lady walking arm in arm with her husband, exclaimed with astonishment, "Oh, met what is this? Do you see? They take their wives by the hand, and lead them through the streets without the least shame."

REMARKS.—Such is the character of the heathen among whom our missionaries are sent to preach the gospel. If there cannot be found a virtuous native female in any of the large cities of Bengal, much less will it be pretended that there is a virtuous male. Universal lewdness is one of the prominent features in the character of the heathen. The men and the women are just such men and women, as sustain the assignation houses of our cities, and when a little farther gone in iniquity, supply the more common houses of infamy with their victims and their supporters. Such is the character of the heathen for whom our churches are raising up missionaries, and sending them forth with so many tears and prayers for their success.

But what are our churches doing for this same class at home? Just nothing at all. The licentiousness of the heathen awakens all the sympathies of the church, while the licentiousness of Christendom must not so much as be named. It cannot be denied, that while the church is doing so much to form a better state of morals among the licentious heathen, she looks down with the most perfect contempt upon any effort to effect the same change among the licentious Christians. The missionary who denies himself to preach to the licentious heathen is highly esteemed and almost sainted, while he who dares to preach to the same class at home is regarded as demeaning himself, and his office and his name, almost with one consent, is cast out as evil. The ministers of Christ with moving eloquence will dwell upon the degradation of the heathen caused by giving themselves up to unbridled passions, while those very ministers would turn away in disgust from any attempt to set before them the extent and enormity of the same vice, which reduces such multitudes in our own and to a level with the heathen.

Will our ministers abroad be sustained by the churches at home in a direct attack upon the vices of the heathen, the vice of lewdness for instance? The churches will not sustain a direct attack upon this vice at home, and why should they abroad? Here the vice must not so much as be named in the circles of the pious and the virtuous, although it is silently corrupting the morals of our youth, continually extending its deadly influence, and annually dragging down thousands to a grave of infamy. To every effort to expose this monstrous vice, the church cries, *Cover up, cover up.* To every attempt to tell its dreadful ravages, she answers, *Hush, hush; this subject should not be named.* Again we ask, will the churches sustain their missionaries, if they should make a direct attack upon this ruling vice of the heathen? No. If the churches are consistent they will not. And yet without this direct attack upon this strong fortress of heathenism, the heathen can never be saved. Labor and weep and pray as you will, and give your thousands, and indulge in your dreams about the salvation of the heathen, that salvation you will never see accomplished, till the church at home has acquired sufficient honesty and moral courage to come out boldly in a direct attack upon that sin, which is the ruling sin of Christendom, as well as of the heathen world. This the church has never yet dared to do, and in the neglect of it, the reason is obvious enough, why so little has been done for the conversion of the hea-